

100 ARGUMENTS FOR THE SUPREME AND NATURAL DIVINITY OF OUR LORD JESUS CHRIST

By: Father Mikołaj Cichowski, S.J

Arguments For the Supreme and Natural Divinity of our lord Jesus Christ, taken from His Divine Nature.

First.

That Person who is by nature God is that one and supreme God, as even the adversaries themselves confess.

Christ the Lord is by nature GOD (otherwise those who worship Him as true God would be ignorant of God; whereas the Apostle, Gal. 4:8, says that the Galatians were ignorant of God when they served those who by nature are not gods).

Therefore Christ the Lord is that one and supreme God.

Second.

He who is set in opposition to all men as God has, besides human nature, a divine nature; for nowhere in Sacred Scripture is it found that someone who is a mere man, possessing only human nature, is set in opposition to all men.

Christ the Lord is set in opposition to all men as GOD (Gal. 1:1; 1 Thess. 2:9, 13).

Therefore Christ the Lord, besides human nature, has divine nature.

Confirmation.

Rom. 3:4 says: "But God is true, and every man a liar." Yet Christ the Lord is true (Mark 12:14; John 7:18; Rev. 19:11), indeed Truth itself (John 14:6); hence also, in the truth of testimony, He is made equal to God the Father (1 John 5:7).

Therefore Christ the Lord has divine nature, to which truth is proper, besides human nature, according to which He seems to speak in John 5:31, while according to divine nature He speaks of the truth of His testimony in John 8:14.

Third.

He who has one being with God the Father has one nature with Him (for the nature of God is nothing other than to be).

Christ the Lord has one being with God the Father (John 10:30).

Therefore Christ has one nature with God the Father.

Nor can this be understood of unity of wills; otherwise David, a man after God's own heart, made to do all the wills of God (Acts 13:22), and every angel most ready to execute God's will, and every saint who wills the same as God the Father, could say: "I and God the Father are one", which no one could say without blasphemy, as the whole Christian world judges.

Nor is it an objection that Christ prayed in John 17:11–12: "Father, keep them, that they may be one as we are," etc. These words must be understood in a proportional and accommodated

sense. For in comparing human things to divine, a great difference always remains: not identity or equality, but likeness and imitation. Who would demand equality when he reads Eph. 5:29: "Every man nourishes and cherishes his flesh, as Christ does the Church"; and v. 2: "Walk in love, as Christ also loved us"; and v. 22: "Wives, be subject to your husbands, as to the Lord"; and v. 25: "Husbands, love your wives, as Christ loved the Church"; and 1 John 3:7: "He who does justice is just, as God is just"; and ch. 4:17: "As He is, so are we in this world."

Thus in these places "as" or "like" signifies either "because" (as in Lev. 11:44: "Be holy, because I am holy") or merely likeness, proportion, imitation; so also in the prayer of Christ the Lord.

Moreover, if the comparison or assimilation were in unity or concord of wills, the words "that they may be one" would present great difficulty. For it is certain that Christ the Lord obtained what He asked; yet it is equally certain that neither the Apostles nor believers possessed such unity of wills. The disagreements of Peter and Paul, of Paul and Barnabas, of believers from the Jews and from the Gentiles, and the schisms of the Corinthians are well known, etc.

Therefore another object of this prayer of Christ the Lord is assigned at length and learnedly by St. Cyril of Alexandria in his Commentary on John 17. The sum is this: Christ the Lord prayed that the Apostles might be one, namely, made one spirit by participation in the one Holy Ghost (Eph. 4:4), and made one body by partaking of the one Body and Blood of Christ. Both of these the Apostle applies as the most effective remedy against the schisms of the Corinthians (1 Cor. 10:16ff.; ch. 12 almost entirely). Thus the force of the likeness is this: "I pray, Father, that just as our Spirit is one, so the spirit of the Apostles and of all believers may be one; and just as we are one by real unity of essence, so they may be one by real unity of body, made fellow-members (Eph. 3:6), not only with one another, but also with Me."

Believers are also made one "in us" in the divine Persons, and by spiritual unity, insofar as adhering to the Lord by participation of the Holy Ghost they are made one spirit with God (1 Cor. 6:17); and by bodily unity, insofar as they are united to the Incarnate Word by the real eating of His Body and Blood. Much more is suggested by reading chapter 12 of the First Epistle to the Corinthians.

Furthermore, that by the words "I and the Father are one" Christ the Lord professed that He has one nature or one being with the Father is also shown by this: that the Jews recognized that by these words Christ said that He was one God with the Father; and Christ Himself (John 10:36) professed that He is one with God the Father in the way that a son is one with his father, and therefore that He rightly and truly attributes to Himself the name of God, even though He is man, just as rightly and truly any son says that he is of the same nature and essence as his father.

Fourth.

He who could say under oath, "Before Abraham was, I am," has another nature besides that which He received from His Mother more than two thousand years after Abraham's death.

Christ could say this under oath and did say it (John 8:58).

Therefore Christ has another nature besides that which He received from His Mother.

Nor should predestination be forced here; otherwise any predestined Christian could as truly as Christ say, "Before Abraham was, I am," which would clearly be blasphemy.

Fifth.

He who could truly say that at the very time He was speaking with men He was in heaven, had besides human nature a divine nature, according to which He was always in heaven; for from the terms it is clear that no one can be simultaneously in heaven and on earth except one who is God by nature.

Christ, at the very time He was speaking with men, could say and did say that He was in heaven (John 3:13; 12:26; 14:3; 17:24).

Therefore Christ the Lord, besides human nature, had divine nature, according to which He was always in heaven.

Sixth.

He who in Sacred Scripture is called the true, proper, only-begotten Son of God, begotten from the womb of Jehovah before Lucifer, calling God His own Father, etc., truly and properly has the same essence as God the Father (for this is the definition of true and proper filiation or generation: the production of a living being from a living being joined in likeness of nature).

Christ the Lord is called in Scripture the true Son of God (1 John 5:20), His own Son (Rom. 8:32), the only-begotten (John 1:14, 18, and often elsewhere), begotten from the womb of Jehovah (Ps. 109:3), and calling God His own Father (John 5:18, according to the Greek text). Therefore Christ the Lord has the same nature as God the Father.

Confirmation.

Whatever is begotten and unlike the begetter in nature is either a monster or begotten only metaphorically.

Seventh.

Christ the Lord is God-Man. Therefore, just as He is called true Man because He has human nature, so He is called true God because He has divine nature; since, as the truth of human nature alone makes a true man, so the truth of divine nature alone makes a true God.

The antecedent is proved. For Christ is the Word who in the beginning was GOD, and in time was made FLESH (John 1:1, 14). Moreover, it is said of Christ (Phil. 2:6) that existing (ὑπάρχων) in the form of God, He took the form of a servant, being made in the likeness of men, where it is signified that the form of a servant was taken by Him who always existed in the form of God and is equal to God the Father; and consequently that the form of God is connatural to the Person of Christ the Lord, while the form of a servant was voluntarily accepted or assumed from supreme goodness and love for us.

Finally, because He is called God and the Lamb in Rev. 14:5, "firstfruits to God and to the Lamb," with one article; and in ch. 22:3, where, even though the articles are distinct, the following words show that the discourse is about one Person. For in the original text it reads:

“The throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they shall see His face; and His name shall be on their foreheads”, the singular pronouns indicating one Person. Hence it is very likely that also in the acclamation “To Him who sits on the throne and to the Lamb be blessing and glory,” etc., one Person, namely God-Man, is designated.

I am moved, first, by the words of Rev. 6:16, where the damned say: “Fall on us, mountains, and hide us from the face of Him who sits on the throne and from the wrath of the Lamb, for the great day of His wrath has come.” The singular pronoun (“His”) indicates unity of the Person sitting on the throne and the Lamb, especially since by that day the Apostles often mean the day of Christ’s coming to judgment (1 Cor. 1:8; 3:13; 5:5; Phil. 1:6, 10; 2 Thess. 2:2; 2 Tim. 1:18; etc.).

Second, because He who in Rev. 4 is described as sitting on the throne is in ch. 5:6 called the Lamb, with the same adjuncts and attributes described in ch. 4. The Lamb is seen “in the midst of the throne” (5:6), which in ch. 4 is said of Him who sits on the throne. The Lamb is said to have seven eyes, which are the seven Spirits of God (5:6), which in ch. 4 are called seven burning lamps, and in ch. 1 seven stars held by Christ in His right hand. Let chs. 1 and 5 be read and weighed, and the attentive reader will easily observe that the attributes of Him who sits on the throne in ch. 4 are ascribed to Christ the Lord in chs. 1 and 5.

Third, because He who sits on the throne in ch. 4 is twice called “living for ever and ever,” a title which Christ Himself claims as proper to Himself (Rev. 1:18).

Hence it is a just and reasonable conjecture that the acclamations described in chs. 4 and 5 are made to one Person, namely to Christ the God-Man, whose glory and triumphs are described in this Apocalypse expressly (as is clear from the beginning of the book); and that to Him it is said, “To Him who sits on the throne and to the Lamb be blessing and glory,” etc., of whom it was said immediately before: “Worthy is the Lamb who was slain to receive power,” etc.

Fourth, because in Rev. 7:10 I read in the original text: “Salvation to Him who sits upon the throne, our God, the Lamb.” Here it is most clearly shown that He who sits on the throne, our God, and the Lamb are the same. Hence in the same chapter (v. 9) innumerable saints are said to stand before the throne and before the Lamb; whom the same Lamb, being in the midst of the throne (v. 17), shepherds and leads to fountains of life.

Thus it is solidly and truly taught that not only by the name of God and the Lamb, but also by the name of Him who sits on the throne and the Lamb, one and the same Person is understood, subsisting in two natures, namely the Word made flesh, God-Man, JESUS CHRIST, who in the form of a servant and according to the flesh is the Son of David born of the fathers, but in the form of God is the Lord of David, equal to God the Father, who is over all (that is, God most high), God blessed forever (Rom. 9:4–5).

Eighth.

If Christ the Lord had only human nature, He could neither be praised nor ought to be praised for not being ashamed to call us brethren, for sharing flesh and blood, and for learning obedience from the things He suffered. For if Christ had only human nature, He could not but be a man, just as any other mere man. And if He could not but be a man, He could not deny being the brother of men, nor could He fail to share flesh and blood, since He would necessarily consist of flesh and blood like any other man. Therefore no other praise could be His, except that, though highly exalted by God, He did not forget that He was a man, which would be common also to many pagan kings and monarchs. And how should He have learned obedience from what He suffered if He had never been other than a natural servant of God?

But Christ the Lord is greatly praised by St. Paul for not being ashamed to call us brethren and for sharing flesh and blood (Heb. 2:11, 14), and for having learned obedience from what He suffered though He was the Son of God (Heb. 5:8).

Therefore Christ the Lord has not only human nature, but also divine, according to which, existing from eternity, He in time, as it were, emptied Himself, taking the form of a servant, that is, becoming man.

Ninth.

If Christ the Lord had no nature other than human, He would have sinned against the commandment to honor parents when He said to them: "Why did you seek Me? Did you not know that I must be about My Father's business?" (Luke 2:49); and "What is that to Me and to you, woman?" (John 2:4); and "Who is My mother?" etc. (Matt. 12:48; Mark 3:33); and "Woman, behold your son" (John 19:26).

But Christ did not sin by saying these things, for He could not sin.

Therefore Christ, besides the nature He had from His Mother (according to which He was subject not only to His Mother but also to His reputed Father, Luke 2:51), had a divine nature, by reason of which He acknowledged Himself to be the Son of God the Father alone.

Tenth.

If Christ had only human nature, he who trusted in Him would be accursed, since Jer. 17:5 says by divine oracle: "Cursed is the man who trusts in man."

But he who trusts in Christ is not accursed, otherwise St. Paul would be accursed, who often calls Christ "our hope."

Therefore Christ has not only human nature, but also divine.

Eleventh.

If Christ the Lord had only human nature, it could not be said of Him, especially while He lived on earth, that He had seen God the Father, since He is the one whom, as the Apostle testifies (1 Tim. 6:16), no man has seen nor can see.

But of Christ, while still living on earth, it is said in John 6:46 that He has seen God the Father. Therefore Christ the Lord has not only human nature, but also divine.

Twelfth.

If Christ the Lord had only human nature, He could not be said to have been made in the likeness of men and found in appearance as a man. For he who has only human nature is not merely in appearance a man, but a most real man.

But Christ the Lord, existing in the form of God, is said to have taken the form of a servant, being made in the likeness of men, as man without sin and without a human personality, which the personality of the divine Word eminently supplied, producing that ineffable composite: the Word made flesh, God-Man, seated on the throne and the Lamb.

Therefore Christ does not have only human nature, but also divine.

Confirmation.

No mere man could say that he has power to lay down his life at will and to take it up again; yet Christ, while living on earth, said that He had this power (John 10:17–18).

Therefore Christ the Lord has not only human nature, but also divine.

Thirteenth.

If Christ the Lord had only human nature, He could not be just when compared with God, nor appear pure (for “how can man be justified compared with God, or appear clean?” Job 25:4); nor could He be equal to God (“I will not compare God with man,” Job 32:21); and He would be altogether vanity (“every living man is altogether vanity,” Ps. 38:6); and His thoughts would differ from God’s as heaven from earth, as are the thoughts of all men (Isa. 55:8–9).

But Christ the Lord, even compared with God, is just and pure, being called “the Lord our justice” (Jer. 23:6); and He is equal to God the Father (Phil. 2:6); and He is not vanity, for He repeatedly said of Himself the divine word “I AM,” knowing well that such speech belongs only to Him who is God by nature, and to whom alone it is said (Job 14:4): “You alone are”; and His thoughts do not differ from God’s, since He so often said that He knows God (John 7:29; 17:8, 25), and could say: “As the Father knows Me, so I know the Father” (John 10:15; Luke 10:21). Therefore Christ the Lord has not only human nature, but also divine, by reason of which, even compared with God, He is Jehovah our justice, equal to God, the abyss of Essence, to whom it belongs to say “I AM,” of the same knowledge and cognition as God the Father.

Fourteenth.

If Christ the Lord had no nature other than human, He could not, while living on earth, say: “No one knows who the Son is except the Father.” For it cannot be unknown to anyone that a son who has only human nature is by nature a mere man; and in fact all, even Christ’s enemies, knew and said that Christ was true and mere man. That He was born of the most pure Virgin was known to the Angel Gabriel and to other angels; that He was born King, Christ, and our Savior was known to angels, shepherds, Magi, Zachary, Elizabeth, Simeon, Anna, etc.

But Christ the Lord, while living on earth, said: “No one knows who the Son is except the Father” (Luke 10:22; Matt. 11:27).

Therefore Christ the Lord had another nature besides the human, according to which He was known only to God the Father.

Fifteenth.

If Christ, besides human nature, did not have divine, it could not be said of Him that for our sake He became poor though He was rich (2 Cor. 8:9). For as to human nature, Christ was never rich, but always so poor that He used to say that foxes and birds were richer than He; nor did Christ ever strip Himself of heavenly and spiritual gifts, since God's gifts cannot be lost without sin, which was never in Christ; nor could Christ become poor in heavenly goods, that is, lack the grace of God, which He never lacked nor could lack.

But this is said of Christ in the cited place.

Therefore Christ the Lord, besides human nature, had divine; and nothing else is meant by His becoming poor for our sake though He was rich than what is said elsewhere: that He who existed in the form of God took the form of a servant.

Arguments Drawn from the titles suitable for that Sole, One and Supreme God.

Sixteenth. To whom Holy Scripture attributes the title "Jehovah of hosts," this is that one God (Deuteronomy 6:4; Mark 12:29–30; and often elsewhere). Holy Scripture attributes this title to Christ (Zechariah 2:8 [Vulgate 2:12 in some numbering]; and elsewhere, as will be clear from the places cited below). Therefore, Christ is that one God.

The minor is clear. Because the Person who speaks in verse 8, "After glory He sent Me to the nations," etc., is expressly called "the Lord of hosts." But Christ is that Person who speaks those words. (For who else among the Lords of hosts would have said these words, if not the one who, in Luke 4:17–21 in the synagogue at Nazareth, declared Himself sent to preach good news to the poor according to the prophecy of Isaiah 61:1; and who so often in the Gospel calls Himself sent?) Therefore, Christ is that one God.

Seventeenth. The Person who promised that He would come and dwell in our midst, and that the nations would be joined to Jehovah and would be His people, this is that one God (because in the same place in Zechariah, verse 10, He is called Jehovah, the very one who above is called Jehovah of hosts). Christ is that Person who promised that He would come and dwell in our midst. Therefore, Christ is that one God.

The minor is clear. Because this Person promised that He would come and dwell in our midst, the one who "came to His own" (John 1:11) and "dwelt among us" (John 1:14). This is the Word who was in the beginning God.

Eighteenth. He whom David confessed in Psalm 110:1 and 3 to be his Lord, begotten from the womb of Jehovah before the morning star, sitting at the right hand of Jehovah, this is that one

God. (For who else could sit at the right hand of Jehovah except one who has one nature with Him, and Divinity?)

David confessed Christ (witness Christ Himself, Matthew 22:41–46; Luke 20:41–44) to be his Lord, the very one whom David later calls begotten from the womb, etc. Therefore, Christ is that one God.

Nineteenth. The Person whom David confessed in Psalm 45:6 to be God, whose throne endures forever and ever, this is that one God. (For David acknowledged no other God or Lord whose throne would endure forever and ever except that one God.) But David acknowledged Christ to be such a God, witness the Apostle (Hebrews 1:8). Therefore, Christ is that one God.

Twentieth. To whom Holy Scripture attributes that He is the Wisdom of the one God, conceived and brought forth before the world was founded (Proverbs 8:22–24, 26); who was with Jehovah composing all things (verse 30); who is the brightness of eternal light and the image of His goodness, remaining in Himself and renewing all things (Wisdom 7:26), this is that one God. For these words cannot fittingly apply to any creature: to be conceived before the world was founded, with Jehovah composing all things, etc.

Christ is that Person: as the one called the Power and Wisdom of God (1 Corinthians 1:24); having glory before the foundation of the world (John 17:5); through whom the world was made (John 1:10); who created all things (Revelation 4:11, words which even Dr. Schlichting admits refer to Christ); who is the brightness or splendor of glory and the express image of God's substance (Hebrews 1:3); through whom all things are renewed (Ephesians 1:10). Therefore, Christ is that one God.

Twenty-first. To whom it belongs to say these words, "I am the first and I am the last", this is that one God (Isaiah 41:4; more clearly 44:6; 48:12). It belongs to Christ to say those words (and they are most fittingly said by Christ, Revelation 1:17–18; 22:13). Therefore, Christ is that one God.

Twenty-second. That Lord of hosts who is predicted in Isaiah 8:14 to be a stone of stumbling and a rock of offense to the Jews, this is that one God. (For in Holy Scripture no one else is called Lord of hosts except that one God.) Christ is that Lord of hosts, etc., witness Christ Himself (Matthew 21:42; Mark 12:10; Luke 20:17); St. Peter (1 Peter 2:7; Acts 4:11); St. Paul (Romans 9:33). Therefore, Christ is that one God.

Twenty-third. To whom it belongs to say those words of Isaiah 43:19, "Behold, I am doing a new thing", and "You have not served Me with your sins" (verse 24); and "I am He who blots out your transgressions" (verse 25), etc., this is the one God (because in the same place, verse 10, He says of Himself: "Before Me no god was formed, nor shall there be after Me," etc.). It belongs to Christ to say these words, and He said them most fittingly (Revelation 21:5–6): "I am the Alpha and the Omega... I will give to the thirsty from the spring of the water of life", the very thing He offered to the Samaritan woman (John 4:10, 14) and to all believers (John 7:37–38). He is the

one known to Jeremiah as taken in our sins (Lamentations 4:20); to Isaiah as wounded for our transgressions and crushed for our iniquities (Isaiah 53:4–5); applied in Matthew 8:17; 1 Peter 2:24; called by John the Lamb who takes away the sins of the world (John 1:29); who in Revelation 1:5 washed us from our sins; who proved by a miracle that He had power to forgive sins (when it was said, “Who can forgive sins but God alone?”, Mark 2:7). Therefore, Christ is that one God.

Twenty-fourth. He to whom Jehovah says in Isaiah 45:14, “Men of stature shall come over to you and be yours; they shall follow you; they shall bow down to you and pray to you, saying, ‘Surely God is in you, and there is no other god... Truly you are a God who hides Himself, O God of Israel, the Savior,’” etc., this is that one God. Christ is the one to whom Jehovah says these words. (For who else? Not God the Father, if He were speaking to Himself, He would say “to Me they shall come... they shall bow to Me,” etc. But since He addresses in the second person someone whom He calls a hidden God, the God of Israel, the Savior, is it not evident that this is a Divine Person distinct from the one speaking? What Person is this, if not the one whom the Apostle acknowledged was commanded to be worshiped by angels, Hebrews 1:6; whom the Magi worshiped in the cradle, Matthew 2:11; whom angels served in the wilderness, Matthew 4:11; whom the man born blind worshiped after his sight was restored, John 9:38; whom great crowds followed, Matthew 4:25 etc.; to whom the nations turned, Acts 15:17; in whom are hidden all the treasures of wisdom and knowledge of God, Colossians 2:3; who is called the hidden God, 1 Timothy 3:16; who is everywhere in the New Covenant called Savior?) Therefore, Christ is that one God.

Twenty-fifth. He who says in Isaiah 48:13, “My hand laid the foundation of the earth, and My right hand spread out the heavens”, this is that one God. But Christ is the one who says those words (because not another, but He Himself in verse 16 says He was sent by the Lord God and His Spirit, the one who had said in verse 13 “My hand laid the foundation of the earth,” as is clear to the reader). Therefore, Christ is that one God.

Twenty-sixth. The Person to whom Scripture attributes that He is God Himself who was to come to save us, this Person Scripture denies to be distinct in nature from that one God. (Otherwise He would be Himself and not Himself; God in His own Person and not in His own Person, as a king would not be himself in Cracow if he were there only in his palatine or subject.) Scripture attributes this to Christ, with Christ Himself as interpreter (Matthew 11:3 ff.), in nearly this argument: “He who opens the eyes of the blind, makes the deaf hear and the mute speak, this is that very God who was to come, whose coming was promised by Isaiah. I (says Christ) open the eyes of the blind, etc. Therefore I am that very God whose coming was promised by Isaiah.” Therefore, Christ is not distinct in nature from that one God.

Twenty-seventh. He who is called by the prophets “the Expectation of the Gentiles”; concerning whom Jeremiah says (Lamentations 3:24), “The Lord is my portion; therefore I will hope in Him”; and Micah (7:7), “I will look to the Lord; I will wait for the God of my salvation”; and David (Psalm 39:7 [Vulgate 38:8]), “What is my hope? Is it not the Lord?”, this is that one God. Christ is the one called the Expectation of the Gentiles, addressed by the prophets (Jeremiah 14:8): “O

Expectation of Israel, its Savior in time of trouble, why should You be like a sojourner in the land, or like a wayfaring man who turns aside to tarry for a night?" And by the Evangelists, when Christ Himself answered the question "Are You the one who is to come, or shall we look for another?" and proved He was that very one. Therefore, Christ is that one God.

Twenty-eighth. To whom it belongs to say those words in Jeremiah 17:10 and 11:20, "I the Lord search the heart and test the mind, giving to each according to his ways", this is that one God, as signified both in the cited places in Jeremiah and in 1 Chronicles 28:9 and elsewhere. It belongs to Christ to say this, and He said it most fittingly (Revelation 2:23): "All the churches will know that I am He who searches mind and heart, and I will give to each of you according to your works." Therefore, Christ is that one God.

Twenty-ninth. He who in Jeremiah 23:5–6 is called the Branch of David and at the same time "Jehovah our righteousness", this is that one God. (For the tetragrammaton name, which interpreters, even rabbis, assert is here, is attributed only to that one God.) Christ is that one: who in that chapter is called the Branch of David and at the same time "Jehovah our righteousness" (or, according to the Vulgate, "the Lord our righteous one"). Therefore, Christ is that one God.

Thirtieth. That Jehovah whom the Jews tempted in the wilderness (Numbers 21:5–6; Psalm 95:9 [Vulgate 94:9]; Exodus 17:7, etc.), this is that one God. Christ is the one whom the Jews tempted in the wilderness (1 Corinthians 10:9). Therefore, Christ is that one God.

Thirty-first. The Person who is called by St. John (John 1) "the Word made flesh," who was God in the beginning, through whom the world was made, this is that one God. (For no mere creature can be shown to whom these predicates apply simultaneously and collectively.) Christ the Lord is that Person who is called by St. John "the Word made flesh," etc. Therefore, Christ the Lord is that one God.

Thirty-second. The Person who is called by the apostles "our Lord and our God", this is that one God. (For every Christian knows that it was said to him by Christ, Mark 12:29–30, 33: "Hear, O Israel: The Lord our God is one Lord, besides whom there is no other"; and Matthew 4:7, 10: "You shall worship the Lord your God, and Him only shall you serve [λατρεύσεις, divine worship].") But Christ is called by the apostles "our Lord and our God": namely by St. Thomas (John 20:28); by St. Paul (2 Thessalonians 1:12; 1 Timothy 5:21, where the unity of the article indicates unity of Person); and by St. James (1:1). Therefore, Christ is that one God.

Thirty-third. The Person who is called by the apostles "our God and Savior", this is that one God, as St. Paul implies (1 Timothy 6:13; 2:4). Christ the Lord is called by the apostles "our God and Savior" (1 Timothy 1:1; Titus 2:11, 13; 2 Peter 1:1). Therefore, Christ is that one God.

Confirmed. Because Christ the Lord is called by St. Peter such a Savior (Acts 4:11–12) that there is salvation in no one else: "There is no other name under heaven given among men by which we must be saved." Therefore Christ the Lord is Savior in a manner proper to God alone,

the absolute Lord of our life. Hence Christ Himself says (John 5:21, 26): "As the Father raises the dead and gives them life, so also the Son gives life to whom He will... For as the Father has life in Himself, so He has granted the Son also to have life in Himself."

Confirmed secondly. Because Christ the Lord is called absolutely and without any limitation "the Author of life" (Acts 3:15); "the Author of salvation" (Hebrews 2:10); "the source of eternal salvation" (Hebrews 5:9).

Thirty-fourth. He who is above all things has no one above Him, and therefore is the Supreme God, as is manifest from the terms. Christ the Lord in the form of God is the one who is above all things (John 3:31; Romans 9:5). Therefore, Christ the Lord in the form of God has no one above Him, and therefore is the Supreme God.

Thirty-fifth. He who says in Hosea 6:6 that He desires mercy and not sacrifice, this is that one God, as is clear from the context of the chapter. Christ says He desires mercy and not sacrifice (Matthew 9:13). Therefore, Christ is that one God.

Thirty-sixth. The God of glory is that one God (Acts 7:2). Christ the Lord is the God of glory (for He is called "the Lord of glory", 1 Corinthians 2:8; and "the radiance of glory", Hebrews 1:3). Therefore, Christ is that one God.

Thirty-seventh. He who will render to each according to his works, this is that one God (Romans 2:6). Christ the Lord will render to each according to his works (Matthew 16:27). Therefore, Christ the Lord is that one God.

Thirty-eighth. He whom David wished to be praised by the Gentiles (Psalm 18:49 [Vulgate 17:50]; Psalm 117:1 [Vulgate 116:1]), this is that one God. Christ the Lord is the one whom David wished to be praised by the Gentiles, witness St. Paul (Romans 15:9, 11). Therefore, Christ the Lord is that one God.

Thirty-ninth. The establisher of the new covenant is Jehovah and the God of Israel, witness Jeremiah 31:31 ff. and 32:40. Christ is the establisher of the new covenant, witness St. Paul (Hebrews 8:8–10; 9:15; 10:16). Therefore, Christ is Jehovah and the God of Israel.

Fortieth. The Lord God of the spirits of the prophets is that one God (Revelation 22:6). Christ is the Lord God of the spirits of the prophets (ibid., verse 16). Therefore, Christ is that one God.

Forty-first. He in whom Habakkuk exulted and whom he called Jehovah and his strength, this is the God of Israel, or that one God. Jesus is the one in whom Habakkuk exulted as in the Lord his God, etc. (Habakkuk 3:18–19). Therefore, Jesus is the Lord God of Israel.

Forty-Second He is the one concerning whom Isaiah predicted (chapter 60, verse 3) that kings would come from afar in the splendor of his rising, and nations would walk in his light. This is the one God of Israel. Christ the Lord is that one, in the splendor of whose rising kings would come,

and nations would walk, as Isaiah predicted: witness St. John (Revelation 21:24) and St. Matthew (2:2; 4:16). Therefore, Christ is that one God.

Forty-third. He whom Isaiah predicted in the same place (verse 19) would be an everlasting light to Israel in place of the sun and moon, this is the one God of Israel. Christ is that very one: witness St. Luke (2:32) and St. John (Revelation 21:23; 22:5). Therefore, Christ is that one God of Israel.

Forty-fourth. He concerning whom Jehovah said (Hosea 1:7), "I will have mercy on the house of Judah, and I will save them by the Lord their God", this is the God of Israel and the God of Judah. Christ is the one concerning whom Jehovah spoke these words (since there is salvation in no other name except the name of our Lord Jesus Christ, Acts 4:12). Therefore, Christ the Lord and our Savior is the God of Israel and the God of Judah.

Forty-fifth. To whom those words of God speaking can fittingly be attributed, "I AM," etc., "WHO IS," etc., this is that one God. For God Himself gave Himself this name as proper and distinctive from all others (Exodus 3:14). Christ most fittingly used these words Himself (John 8:24, 28, 58; 13:19); and with these words, in the garden, He cast the crowd coming against Him to the ground as if by lightning (John 18:5–6); and most fittingly they are ascribed to Him by St. John (1:8, 18) and by St. Paul (Romans 9:5), where He is called "ὁ ὢν" [the one who is], etc. Therefore, Christ is that one God.

Forty-sixth. In whose name we are baptized equally as in the name of God the Father, this one is that one God, just as the Father is. For we cannot be baptized in the name of any creature in the baptism instituted by Christ for the remission of sins and justification of souls (as St. Paul vehemently abhorred this as the height of absurdity, 1 Corinthians 1:13: "Were you baptized in the name of Paul?"). We are baptized in the name of the Son of God equally as in the name of God the Father (Matthew 28:19, last verse). Therefore, the Son of God is that one God just as the Father is.

Forty-seventh. No one could call himself Lord of the Sabbath except that one God. For God Himself specially declared the Sabbath to be His own (Exodus 31:13–14; Leviticus 19:30; and often elsewhere). Christ could say, and did say, that He is Lord of the Sabbath (Matthew 12:8; Mark 2:28; Luke 6:5). Therefore, Christ is that one God.

Forty-eighth. The beginning and the last end of all creatures is that one God, as is known not only to the faithful but also to pagan philosophers. Christ is the beginning and end of all creatures: for He is called "the beginning of the creation of God" (Revelation 3:14); "the beginning and the end" (Revelation 1:8; 21:6; 22:13); and through Him and for Him (according to the Greek text) all things were created (Colossians 1:16). Therefore, Christ is that one God.

Forty-ninth. To whom Holy Scripture attributes that He is such a God that no other should be considered against Him, and that He found and delivered the whole way of discipline to the Jews (Baruch 3:36), this is that one God. Scripture attributes this to Christ in the same place

(verse 38), because this is the God who, after delivering to the Jews the whole way of discipline, was seen on earth and conversed with men. Therefore, Christ is that one God.

Fiftieth. He who came to the temple of Jerusalem as to His own temple, that is, one dedicated to Him (Malachi 3:1), this is that one God. (For that temple was dedicated to no one else but that one God.) Christ is that Ruler who came to the temple of Jerusalem as to His own temple dedicated to Him (for Christ could not say that temple was His on account of the building, the ministry, or any other cause except the dedication made to Him as to the one God. Yet He said it was His house, Luke 19:46: "My house shall be called a house of prayer"). Therefore, Christ is that one God.

Fifty-first. To what Person Holy Scripture attributes that St. John preceded Him as His messenger in the spirit and power of Elijah, and that he would turn the sons of Israel to that very Person, this is the Lord God of Israel (Malachi 3:1; Luke 1:16). But Holy Scripture attributes this to Christ. For that St. John preceded Christ the Lord to bear witness to the light so that all might believe through him is testified not only by St. John and the other evangelists but also by St. Paul (Acts 13:24). Therefore, the Person of Christ is the Lord God of Israel.

Fifty-second. The Person who is absolutely immutable is that one God: who says (Malachi 3:6), "I am Jehovah, and I do not change." Christ is an immutable Person: because the Apostle applies to Him those words of Psalm 102:26–27 (Hebrews 1:11): "They [the heavens] shall perish, but You remain; they all grow old like a garment, and they will be changed. But You are the same, and Your years will have no end," etc. Therefore, Christ is that one God.

Fifty-third. To whom Holy Scripture attributes the name of God as mighty, wonderful, Counselor, living, great, existing above all, blessed forever and ever, this is that one God. (For without begging the question, no Person who is not that one God can be shown to whom Holy Scripture has attributed the name of God with such sublime additions; and Dr. Schlichting, in his work on the Creed, proves in many places of Scripture that the title "God the Great" is proper to that one God, in the notes added to the first article of the Creed, letter h.) Scripture attributes to Christ, even as a child, the name of God mighty, wonderful, Counselor (Isaiah 9:6); and afterward the name of the living God (1 Timothy 4:10); the name of the great God (Titus 2:13); of the one existing above all and blessed forever (Romans 9:5). Therefore, Christ is that one God.

Fifty-fourth. The Person to whom Scripture simply and absolutely attributes the name of the true God, this is that one God. (Hence St. Augustine commonly translates those words of Christ in John 17:3, "This is eternal life, that they may know You, the only true God", as "the one true God," since ὁ μόνος so often signifies "one" as much as "only.") Scripture simply and absolutely attributes to Christ the name of the true God (John 5, at the end). Therefore, Christ is that one God.

Fifty-fifth. The God of Israel in the time of St. Thomas was none other than the same One who was in the times of David: at which time it was said to him (Psalm 81:9), "O Israel, if you will listen to Me, there shall be no new god among you." But in the times of St. Thomas, Christ was

the Lord and God of Israel (John 20:28); (for St. Thomas worshiped no other God than the God of Israel). Therefore, Christ was that same God of Israel who existed in the times of David: namely, that one God.

Fifty-sixth. In whose hand are all the ends of the earth, He is the great God, Jehovah, the great King above all gods, says the Psalmist (Psalm 95:3–4). Christ is the one in whose hand are all the ends of the earth (for the ends of the earth are His possession, Psalm 2:8; He rules to the ends of the world, Psalm 72:8; the Father has given all things into His hand, John 13:3). Therefore, Christ is the great God, Jehovah, and the great King above all gods.

Fifty-seventh. “We are the people of His pasture and the sheep of His hand”, He is the Lord our God, says the Psalmist (Psalm 95:7). Christ is the one whose pasture we are the sheep: as is taught throughout almost the entire tenth chapter of the Gospel of St. John, and often elsewhere. Therefore, Christ is the Lord our God.

Fifty-eighth. He who spoke those words of Psalm 95:10–11, “Forty years I was grieved with this generation... so I swore in My wrath, they shall not enter My rest”, He is Jehovah our God. Christ is the one who spoke those words, witness St. Paul (Hebrews 4:8–10). Therefore, Christ is Jehovah our God.

Fifty-ninth. He to whom David sings in Psalm 68:18, “You have ascended on high...” is Jehovah. Christ is the one to whom David sings those words, witness the Apostle (Ephesians 4:8). Therefore, Christ is Jehovah.

Sixtieth. He who is the Judge of all is that God (Hebrews 12:23). Christ is the Judge of all, as all the Evangelists testify. Therefore, Christ is that God.

Sixty-first. The demoniac healed by Christ (Luke 8:39) learned from the Lord Jesus Himself that He was God; this is that one God. The demoniac healed by Him learned that Jesus was God (ibid.). Therefore, Jesus is that God.

Sixty-second. He who is coming to judge the world with all His saints is Jehovah of hosts (Joel 2:31; 3:2, 15; Zechariah 14:5; Isaiah 66:15–16; Psalm 50:3 ff.). Christ is the one who is coming to judge the world with all His saints: as all the Evangelists testify, and the Apostles’ Creed. Therefore, Christ the Lord is Jehovah of hosts.

Confirmed. Before whose coming to judgment the sun will be darkened and the moon will not give its light, He is Jehovah of hosts (Ezekiel 32:7; Isaiah 13:9–10; Joel in the places cited). Christ is the one before whose coming to judgment these things will happen (Matthew 24:29; Mark 13:24; Luke 21:25; Revelation 6:12). Therefore, Christ the Lord is Jehovah of hosts.

Confirmed secondly. Whose coming to judgment will be preceded by fire and the burning of the world, He is Jehovah, as the cited prophets testify. Christ is the one whose coming will be preceded by fire and the burning of the world (2 Peter 3:4, 7, 12). Therefore, Christ is Jehovah.

Sixty-third. He who is said in Zechariah 14:9 to be King over all the earth is Jehovah of hosts (as is written there in verses 16–17). Christ is King over all the earth (Psalm 2:8; Matthew 28:18). Therefore, Christ is Jehovah of hosts.

Sixty-fourth. He who speaks in Isaiah 45:22–23 the words, “I am God, and there is no other; I have sworn by Myself... to Me every knee shall bow”, He is that one God. Christ is the one who speaks those words, witness St. Paul (Romans 14:11). Therefore, Christ is that one God.

The minor premise is clear from the context of the Apostle’s words: For He before whose tribunal we shall stand speaks those words, “As I live, says the Lord, to Me every knee shall bow”, which the added particle “for” effectively proves. But we shall stand before Christ’s tribunal, as the Apostle says in the same place. Therefore, Christ is that one God.

Confirmed. To whom every knee of things in heaven, on earth, and under the earth bows, He predicted that every knee should bow to Him. Christ is the one to whom every knee bows (Philippians 2:10). Therefore, Christ is the one who predicted that every knee should bow to Him; and consequently He is that God besides whom there is no other.

Sixty-fifth. Concerning whom those words are spoken, “Let all His angels worship Him” (Psalm 97:7), He is Jehovah, the Most High, exalted above all gods. Those words are spoken concerning Christ, witness the Apostle (Hebrews 1:6). Therefore, Christ is Jehovah the Most High, etc.

Sixty-sixth. He who speaks in Zechariah 12:10 the words, “They shall look on Me whom they have pierced”, He is Jehovah of hosts and the God of Israel, as is clear from the whole chapter. Christ is the one who speaks those words in Zechariah, witness St. John (19:37) and more clearly (Revelation 1:7). Therefore, Christ is Jehovah of hosts, etc.

Sixty-seventh. He to whom, as He sat on the throne watched by Isaiah, the Seraphim sang, “Holy, holy, holy”, He is the Lord of hosts and that one God. Christ is the one to whom, as He sat on the throne watched by Isaiah, the Seraphim sang, witness St. John (12:40–41, when he saw His glory, etc.) and Revelation 4:8 (where it is clear the speech is not of the Father alone but also of the Son, from the words “who is to come” and “who lives forever and ever.” For “who is to come” is none other than Christ; and Christ calls Himself the one who lives forever and ever, Revelation 1:18). Therefore, Christ the Lord is Jehovah of hosts and the God of Israel.

Sixty-eighth. The Person who poured out the Holy Ghost upon all flesh is Jehovah (Joel 2:28; Isaiah 44:3). Christ is that Person (Acts 2:33; Luke 24:49). Therefore, Christ is Jehovah.

Sixty-ninth. He whose kingdom Christ predicted the apostles would see before tasting death (Luke 9:27), He is that God, etc. Christ is that very one, witness St. Matthew (16, last verse). Therefore, Christ is that God.

Seventieth. The King of kings and Lord of lords is that one God (1 Timothy 6:15). Christ is King of kings and Lord of lords (Revelation 1:5; 17:14; 19:16). Therefore, Christ is that one God.

Seventy-first. If Christ were not that one God, there would have to be some other true and living God besides that one God. But there is no true and living God besides that one God (1 Kings 8:60; Deuteronomy 4:35; Mark 12:32). Therefore, Christ is that one God.

Seventy-second. If Christ were a God subordinate to God the Father, He would have to be placed among those to whom it is said (Psalm 82:6), "I said, You are gods," or among those of whom it is said (1 Corinthians 8:5–6), "There are many gods and many lords." But Christ can be placed among neither. Therefore, He is not a subordinate God, but one with the Father.

The minor is proved. Because to those it is said, "You are gods," concerning whom it is previously said: "They have neither knowledge nor understanding; they walk in darkness," etc.; and concerning them it is said, "There are many gods and many lords," to whom are equally opposed "the Lord through whom are all things" and "the Father from whom are all things." Therefore, Christ can be placed among neither.

Seventy-third. If Christ were called God only because of the power given Him by God, it would follow that He would have Deity of the same kind as that possessed by all the most wicked kings (e.g., Sardanapalus, Caligula, Nero, Heliogabalus), and now by the emperors of the Turks or Tartars; and the same as that possessed by dominating women (e.g., Semiramis, Tomyris, Jezebel); and the same as that which demons themselves have (as Job 41:24–25 testifies), and which the adversaries themselves confess to be "princes of the air," understood no less through principalities and powers than the good angels. The consequence is blasphemous. Therefore, Christ is God not only because of the power given Him, but also, and much more, because of the Divine nature. Nor does it avail that Christ is above all such gods: for just as a man is no more truly the king of Spain than any beggar or peasant subject to him, so if Christ had Deity of the same kind as the Turks, Tartars, demons, etc., He would be no truer a God than they, even though superior to them, which is nevertheless blasphemous.

Seventy-fourth. If Christ the Lord were a subordinate and beneficiary God, divine honor would be denied Him as justly as Mordecai justly denied it to Haman (even though subordinate and beneficiary; and indeed, according to polytheists, as true as a true God is Christ, lest divine honor be transferred to a man, Esther 13:13 [Vulgate numbering]). But divine honor cannot be denied to Christ the Lord without crime. Therefore, Christ is not a subordinate God but the Supreme; nor a beneficiary, but begotten and natural: having one Being with the Father through generation from the Father.

Arguments Taken from Divine Attributes.

Seventy-fifth. "No one is good except the one God alone," says Christ the Lord (Luke 18:19; Mark 10:18). Christ is that good one (according to the Greek text, John 10:11); "the brightness of eternal light, the spotless mirror of the majesty of God, and the image of His goodness" (Wisdom 7:26, compared with Hebrews 1:3). Therefore, Christ is that one God.

Seventy-sixth. The Person who is Wisdom, who came forth from the mouth of the Most High, and was conceived and brought forth before the world was established (Sirach 24:3 [Vulgate]; Proverbs 8, cited); this is co-eternal with the Most High (for the Most High was never without His own Wisdom); consequently, not a creature, but the uncreated God, the Word who was in the beginning God (John 1). This is the Wisdom that came forth from the mouth of the Most High, etc. (For it is synonymous to be the Word of God the Father proceeding intellectually from the mouth of the Most High, and to be Wisdom proceeding from the mouth of the Most High.) Therefore, the Word who was in the beginning God is co-eternal with God the Most High, and thus not a creature but uncreated God.

Seventy-seventh. He who could say, "All things that the Father has are mine," is that one God. (For no one could say without blasphemy that he has all things that the Supreme God has, unless he were the Supreme God.) Christ could say this, and did say it (John 16:15). Therefore, Christ is that one God.

Seventy-eighth. No one can call himself equal to the Supreme God, or be called such by another, unless he is the Supreme God (since it implies a contradiction in terms to be something equal to the Supreme and yet not be the Supreme). Christ Himself declared Himself equal to God the Supreme (John 5:18); and the same was declared equal by the Apostle (Philippians 2:6). Therefore, Christ is the Supreme God.

Seventy-ninth. The Person who acquired the Church with His own blood is that one God, as even the adversaries confess. Christ is that Person. (For no one else acquired the Church with his own blood except the one who shed His own blood for it; that this is Christ, besides all the Evangelists, St. Paul testifies, Ephesians 5:25 ff. Hence we are also called the people of acquisition, 1 Peter 2:9, as redeemed with the precious blood of the immaculate Lamb, Christ, 1 Peter 1:19.) Therefore, Christ is that one God.

Eightieth. The Person who laid down His soul for us is that one God, witness St. John (1 John 3:16), where the preceding and following words prove that he is speaking of the Supreme God. (Although not all Greek codices have the word "God," some do, as Robert Stephanus testifies, and all the Latin versions, and the Complutensian Bible.) Christ is that Person who laid down His soul for us, witness Christ Himself (Matthew 20:28; Mark 10:45; John 10:11, 15). Therefore, Christ is that one Lord.

Eighty-first. He who in Scripture is called Almighty, whom no one can resist, this is that one God. Christ is called Almighty in Scripture. (First, Wisdom 11:22 says, "Who shall resist the strength or arm of Your hand?" That Christ is the arm of Jehovah described by Isaiah 53:1 is implied by St. John 12:38 and St. Paul Romans 10:16. Next, the Word or Wisdom of God is called Almighty, Wisdom 18:15. Finally, in Revelation 4:8, it is sung to Christ: "Holy, holy, holy, Lord God Almighty, who is, who was, and who is to come." That the one to come is understood as Christ is testified by the following acclamation in verse 11: "You are worthy, our Lord and God, to receive glory and honor and power", words spoken to the one living forever and ever, described in Revelation 1:18. Confirmed from Revelation 11:17: "We give You thanks, Lord God Almighty, who are and who were and who is to come, because You have taken Your great power and reigned.") Therefore, Christ is that one God.

Eighty-second. To whom omniscience is attributed by Holy Scripture, this is that one God. (For to Him, as the First Cause and governor of the whole universe, it is proper to know all things.) Omniscience is attributed by St. Paul to Christ considered in the form of God (Colossians 2:3): "In whom are hidden all the treasures of wisdom and knowledge of God." And by St. Peter (John 21:17): "You know all things." And by the other apostles (John 16:30): "Now we know that You know all things." Therefore, Christ in the form of God is that one God.

Eighty-third. He to whom the inner thoughts of men are known, this is that one God (1 Kings 8:39). To Christ, while still conversing with men, the inner thoughts of men were known (Matthew 9:4; 12:25; Mark 2:8; 8:17; Luke 5:22; 6:8; 9:47; John 16:19; and often elsewhere). Therefore, Christ, while conversing with men, was that one God.

Eighty-fourth. Through whom the ages were made, this one existed before all ages. Through Christ the ages were made (Hebrews 1:2). Therefore, Christ existed before all ages: namely, God co-eternal with the Father.

Eighty-fifth. In whom grace was given to us before the times of the ages, this one existed before the times of the ages. (For it could not have been given to us in Him then if He did not exist then.) In Christ grace was given to us before the times of the ages (Titus 1:2). Therefore, Christ existed before the times of the ages, not according to the form of a servant assumed in time, but according to the form of God, according to which He is the express image and natural representation of the subsistence of God (Hebrews 1:3).

Eighty-sixth. If Christ were not God from eternity, He would be a recent God, as is clear from the terms. But Christ is not a recent God; otherwise He would not be to be worshiped by the Israelites, to whom it was said (Psalm 81:9 [Vulgate 80:10]): "O Israel, if you will listen to Me, there shall be no recent god in you." Therefore, Christ is God from eternity.

Eighty-seventh. He who had some glory before the world was made existed before the world was made (for non-being has no quality). The Son of God had glory (and indeed the highest) before the world was made (John 17:5); hence He is also said to be begotten from the womb before the morning star (Psalm 110:3 [Vulgate 109:3]); "His going forth is from the beginning,

from the days of eternity” (Micah 5:2). Therefore, Christ the Son of God existed before the world was made.

Eighty-eighth. He who is before all is before all angels and before all creatures (by the force of the universal syncategoreme). The Son of God is before all, says St. Paul (Colossians 1:17). Therefore, the Son of God is before all angels and before all creatures: as the WORD who, in whatever beginning of duration, WAS GOD.

Eighty-ninth. No one can totally comprehend that one God unless he is that one God, both because the heavens of heavens cannot contain Him, because God is greater than our heart, and because an infinite being can be comprehended only by an infinite. Christ totally comprehended God: for of Him it is said that in Him bodily, that is, really, not figuratively, dwells (or perpetually inhabits, κατοικεῖ) the whole fullness of the Godhead (Colossians 2:9). Therefore, Christ is that one God.

Arguments taken from Divine operations and Divine worship.

Ninetieth. He who sent prophets and wise men to the Jews, whom they stoned and killed, this is the God of Israel and that one God, as is clear from the entire Old Covenant. Christ is the one who sent prophets to the Jews (Matthew 23:34, 37). Therefore, Christ is that one God.

Ninety-first. He whose Church (as Shepherd and Head) Paul was persecuting, this is that one God (Galatians 1:13–14). Paul was persecuting the Church of Christ (namely, of the one who said, “Saul, Saul, why do you persecute Me?”, Acts 9 and following). Therefore, Christ is that one God.

Ninety-second. He who gave us the Holy Ghost is that one God, as St. Paul teaches (1 Thessalonians 4:8, omitting the prophets). But not the Father alone, but also the Son gave us the Holy Ghost (1 John 3:24; and in the Gospel, John 16:7). Therefore, not the Father alone, but also the Son is that one God.

Ninety-third. “It is one God who justifies the circumcision by faith and the uncircumcision through faith,” says St. Paul (Romans 3:30). But this one who justifies the circumcision by faith and the uncircumcision through faith is Christ, witness St. Paul (Acts 13:38–39): “Let it be known to you that through this man [Christ] forgiveness of sins is proclaimed to you; and from all the things from which you could not be justified by the law of Moses, in this one everyone who believes is justified.” To the same effect are the things said in Romans 5:8–9; 1 Corinthians 6:9–10; Galatians 2:16, where justification by faith and from faith is attributed to Christ. Therefore, Christ is that one God.

Ninety-fourth. He who created all things is that one God (Hebrews 3:6 and often elsewhere). Christ is the one who created all things. Revelation 4:11 (which verse even the Lucensian interpreter admits in his commentary on Colossians 1:16, "In Him all things were created", refers to Christ, though he wrongly and without any foundation explains it as pertaining only to things related to the Gospel). The same is said in Revelation 10:6: "He swore by the one living forever and ever" (whom Christ Himself professes to be, Revelation 1:18) "who created heaven and the things in it, and the earth and the things in it." The same is clearly expressed in Revelation 14:7, where the context persuades that the speech concerns the coming hour of judgment is about Christ. Finally, the same is said plainly in Hebrews 1:10: "You, Lord, in the beginning laid the foundation of the earth, and the heavens are the works of Your hands," etc. Therefore, the statements in John 1:3, Colossians 1:16, Ephesians 3:9 (according to the Greek text) ought to be taken universally and not restricted to the new creation alone. Therefore, Christ is that one God.

Ninety-fifth. If Christ were not the Creator of heaven and earth, and yet were God, He would be counted among the gods to be exterminated. (For Jeremiah 10:11 says: "The gods who did not make heaven and earth shall perish from the earth.") Christ cannot without blasphemy be placed among the gods to be exterminated. Therefore, Christ is the God who made heaven and earth.

Ninety-sixth. He who gives grace and glory is that one God (Psalm 84:11 [Vulgate 83:12]). Christ the Lord is the one who gives grace (as is clear from nearly all the openings of St. Paul's epistles) and glory (John 1:14 [Vulgate 1:28 in some numbering]; and often elsewhere). Therefore, Christ the Lord is that one God.

Ninety-seventh. To whom it belongs to sanctify men is Jehovah (Leviticus 22:33). It belongs to Christ the Lord to sanctify men (Hebrews 2:11; 10:10, 29). Therefore, Christ the Lord is Jehovah.

Ninety-eighth. He to whom David sang in Psalm 65:4 [Vulgate 64:5], "Blessed is the one whom You have chosen and taken; he shall dwell in Your courts", this is that one God, as is clear from the context of the psalm. Christ is the one to whom David sang this: since Christ Himself says (John 13:18), "I know whom I have chosen"; and (John 15:16), "You did not choose Me, but I chose you"; and verse 19: "I chose you out of the world." Therefore, Christ is that one God.

Ninety-ninth. He who ought to be honored as the First Cause and as the Supreme God, this is the Supreme God. (For the honor due to the Supreme God cannot be given to anyone who is not the Supreme God.) Christ the Lord ought to be honored as the First Cause and as the Supreme God. Therefore, Christ the Lord is the Supreme God.

The minor is proved. Because He ought to be honored just as the Father is honored (John 5:23). Therefore, Christ ought to be honored as the Supreme God.

One Hundredth. He whom David in his time called his Lord (Psalm 110:1 [Vulgate 109:1]), and Sirach his Lord (Sirach/Ecclesiasticus 51:14 [or nearby verses in some numbering]), and the angels and Elizabeth his Lord, and Nathanael the King of Israel his Lord, and the apostles his Lord, this one was Lord before His ascension into heaven. They called Christ their Lord: David in the place cited (and Matthew 22:44); Sirach in the place cited; Elizabeth (Luke 1:43); the angels (Luke 2:11); Nathanael called Him King of Israel (John 1:49 [Vulgate 1:50]); and the apostles often called Him Lord, which the Lord Himself praised in them (John 13:13). Therefore, Christ was the most perfect Lord before His ascension into heaven.

Conclusion.

Since they dissent from the doctrine which the Romans have learned, these men do not serve Christ our Lord, but their own belly; and by sweet words they seduce the hearts of the innocent, as Saint Paul expressly says in Romans 16:17–18. Now the Romans have learned this doctrine: that God is three in Persons and one in Essence; that Christ is true God and Man, and properly so called the Redeemer; that the Holy Ghost is a true and properly so called Divine Person; that the Church of God cannot err; and that in the governing of it the Vicar of Christ is the Roman Pontiff, for whom Christ by His prayer obtained that he might be able to confirm his brethren in the faith; that the souls of the Saints, as the spouses of Christ, are to be honored; and that their prayers may be sought in order to obtain something from God through them; and other things of the same kind. Therefore, those who dissent from the doctrine which I have set forth do not serve Christ our Lord, etc. But the Romans do not doubt that this saying has been delivered to them by the Holy Ghost through the Apostle:

If any one preach to you a gospel besides that which you have received (whether by word, or by epistle, 1 Thessalonians 2:14), let him be anathema (Galatians 1:9). And again:

We denounce unto you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking disorderly, and not according to the tradition which they have received from us (2 Thessalonians 3:6).

For the greater glory of God, and the Honor of the Mother
of God, and all the Saints.